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تفسير ابن كثير

Tafsîr Ibn Kathîr

(ABRIDGED)

Part 30

Abridged by

A group of scholars under the supervision of
Shaykh Safiur Rahman Al-Mubarakpuri

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The Tafsir of Sūrat An-Naba' (Chapter - 78)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْلِفُونَ ﴿٣﴾
 كَلَّا سَيَعْمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْمُونَ ﴿٥﴾ اَلَمْ نَجْعَلِ الْاَرْضَ مِهْدًا ﴿٦﴾
 وَالْجِبَالَ اَوْتَادًا ﴿٧﴾ وَخَلَقْنٰكُمْ اَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا
 نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اَلَيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
 وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾
 وَانْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾
 وَجَنَّاتٍ اَلْفَاافًا ﴿١٦﴾ اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا ﴿١٧﴾ يَوْمَ يُفْعَفُ فِي الصُّورِ ﴿١٨﴾
 فَتَاوُنُ اَفْوَاجًا ﴿١٩﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿٢٠﴾ وَسُيِّرَتِ
 الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢١﴾ اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢٢﴾ لِلطَّغْيِينِ ﴿٢٣﴾
 مَتَابًا ﴿٢٤﴾ اَلَيْسَ فِيهَا اَحْقَابًا ﴿٢٥﴾ لَا يَدْخُلُوهَا فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٦﴾
 اِلَّا اَحْمِيمًا وَغَسَّاقًا ﴿٢٧﴾ حَرَاءً وَفَاقًا ﴿٢٨﴾ اِنَّهُمْ كَانُوا
 لَا يَرْجُونَ حِسَابًا ﴿٢٩﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٣٠﴾ وَكُلُّ شَيْءٍ
 اَخْصَيْنَاهُ كِتَابًا ﴿٣١﴾ فَذُرُّوْهُمْ اِنْ رَّيْدَكُمْ اِلَّا عَذَابًا ﴿٣٢﴾

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْلِفُونَ ﴿٣﴾
 كَلَّا سَيَعْمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْمُونَ ﴿٥﴾ اَلَمْ نَجْعَلِ الْاَرْضَ مِهْدًا ﴿٦﴾
 وَالْجِبَالَ اَوْتَادًا ﴿٧﴾ وَخَلَقْنٰكُمْ اَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا
 نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اَلَيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
 وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾
 وَانْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِ
 حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ اَلْفَاافًا ﴿١٦﴾

1. What are they asking about?
2. About the great news,
3. About which they are in disagreement.
4. Nay, they will come to know!
5. Nay, again, they will come to know!
6. Have We not made the earth as a bed,
7. And the mountains as

pegs?

8. And We have created you in pairs.
9. And We have made your sleep as a thing for rest.
10. And We have made the night as a covering.
11. And We have made the day for livelihood.
12. And We have built above you seven strong,
13. And We have made (therein) a shining lamp.
14. And We have sent down from the Mu'şirāt water Thajjāj.
15. That We may produce therewith grains and vegetations,
16. And gardens that are Alfāf.

with rain, but they do not bring rain. This is like the woman being called *Mu'sir* when (the time of) her menstrual cycle approaches, yet she does not menstruate."^[1] This is as Allāh says,

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ﴾

«Allāh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!» (V.30:48) meaning, from its midst. Concerning Allāh's Statement,

﴿مَاءٌ مَجْجَاجٌ﴾

«water *Thajjāj*» Mujāhid, Qatādah, and Ar-Rabī' bin Anas all said, "*Thajjāj* means poured out."^[2] At-Thawri said, "Continuous."^[3] Ibn Zayd said, "Abundant."^[4] In the *Hadīth* of the woman with prolonged menstrual bleeding, when the Allāh's Messenger ﷺ said to her,

«أُنْعَتْ لَكَ الْكُرْسُفُ»

«I suggest you to make an absorbent cloth for yourself.»

Meaning, 'dress the area with cotton.' The woman replied, "O Allāh's Messenger! It (the bleeding) is too much for that. Verily, it flows in profusely (*Thajjāj*)."^[5] This contains an evidence for using the word *Thajj* to mean abundant, continuous and flowing. And Allāh knows best. Allāh said,

﴿لَنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۖ وَجَنَّاتٍ أَلْفَافًا﴾

«That We may produce therewith corn and vegetation, and gardens that are *Alfāf*» meaning, 'so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

﴿حَبًّا﴾

«grains» This refers to that which is preserved for (the usage) of humans and cattle.

﴿وَنَبَاتًا﴾

«and vegetations» meaning, vegetables that are eaten fresh.

﴿وَجَنَّاتٍ﴾

«And gardens» meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allāh says

[1] Al-Baghawi 4:437.

[2] At-Ṭabari 24:155.

[3] At-Ṭabari 24:155.

[4] At-Ṭabari 24:155.

[5] Abu Dāwud 1:199.

﴿وَجَنَّاتٍ أَلْفَافًا﴾

«And gardens that are *Alfāf*» Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا and other said, "*Alfāf* means gathered."^[1] This is similar to Allāh's Statement,

﴿وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَيْتُونٌ وَنَخِيلٌ صَوْنًا وَعَبْرٌ صَوْنًا يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفُضٌ بَعْضًا عَلَىٰ بَعْضٍ فِي الْأَكْثَلِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

«And in the earth are neighboring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Āyāt* for the people who understand.» (V.13:4)

﴿إِنَّ يَوْمَ الْقَضَاءِ كَانَ مِيقَاتًا ۖ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۚ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۚ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۚ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۚ لِلطَّغْيِينِ مَتَابًا ۚ لَّيْسِينَ فِيهَا أَحْقَابًا ۚ لَا يَدْخُلُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۚ إِلَّا حِمِيمًا وَغَسَّاقًا ۚ جَزَاءً وَفَاقًا ۚ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۖ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۚ فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا﴾

«17. Verily, the Day of Decision is a fixed time,»

«18. The Day when the Trumpet will be blown, and you shall come forth in crowds.»

«19. And the heaven shall be opened, and it will become as gates.»

«20. And the mountains shall be moved away from their places and they will be as if they were a mirage.»

«21. Truly, Hell is a place of ambush»

«22. A dwelling place for the *Ṭaghūn*,»

«23. They will abide therein *Ahqāb*.»

«24. Nothing cool shall they taste therein, nor any drink.»

«25. Except *Hamīm*, and *Ghassāq*»

«26. An exact recompense (according to their evil crimes).»

«27. For verily, they used not to look for a reckoning.»

«28. But they denied Our *Āyāt* *Kidhdhābā*.»

«29. And all things We have recorded in a Book.»

«30. So taste you. No increase shall We give you, except in torment.»

Explaining the Day of Decision and what occurs during it

Allāh says about the Day of Decision – and it is the Day of Judgement – that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allāh. This is as Allāh says,

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ﴾

«And We delay it only for a term fixed.» (V.11:104)

[1] At-Ṭabari 24:156.

Jarir recorded this statement. Ibn Jarir also recorded from Salim that he heard Al-Hasan being asked about Allah's Statement,

﴿لَيَبْقَيْنَ فِيهَا أَحْقَابًا﴾

﴿They will abide therein Ahqab﴾ "In reference to Ahqab, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the Huqb is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)."^[1]

Sa'id reported from Qatadah that he said, "Allah says,

﴿لَيَبْقَيْنَ فِيهَا أَحْقَابًا﴾

﴿They will abide therein Ahqab﴾. (V.78:23)

And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the Huqb is eighty years."^[2] Ar-Rabi' bin Anas said,

﴿لَيَبْقَيْنَ فِيهَا أَحْقَابًا﴾

﴿They will abide therein Ahqab﴾ "No one knows how much time this Ahqab is, except for Allah, the Mighty and Sublime. It has been mentioned to us that one Huqb is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarir has recorded both of these statements.^[3]

Allah's Statement:

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا﴾

﴿Nothing cool shall they taste therein, nor any drink.﴾

meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allah says,

﴿إِلَّا جَمِيمًا وَغَسَّاقًا﴾

﴿Except Hamim, and Ghassaq﴾ Abu Al-'Aliyah said, "The Hamim has been made an exception to the coolness, and Ghassaq is the exception to the drink."^[4] This has also been said by Ar-Rabi' bin Anas. In reference to the Hamim, it is the heat that has reached its maximum temperature and point of boiling. The Ghassaq^[5] is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allah save us from that by His beneficence and grace. Then He continues,

﴿جَزَاءً وَفَاءً﴾

﴿An exact recompense.﴾ meaning, that which will happen to them of this

[1] At-Tabari 24:162.

[2] At-Tabari 24:162.

[3] At-Tabari 24:162.

[4] At-Tabari 24:165.

[5] These terms often appear translated as "boiling water" and "dirty wound discharge."

﴿لَا يَلْمِزُكَ فِيهَا مَفَازًا﴾ ﴿٢٦﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٢٧﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٢٨﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٢٩﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣٠﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣١﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣٢﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣٣﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣٤﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣٥﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣٦﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣٧﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣٨﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٣٩﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤٠﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤١﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤٢﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤٣﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤٤﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤٥﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤٦﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤٧﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤٨﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٤٩﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥٠﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥١﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥٢﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥٣﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥٤﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥٥﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥٦﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥٧﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥٨﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٥٩﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦٠﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦١﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦٢﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦٣﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦٤﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦٥﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦٦﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦٧﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦٨﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٦٩﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧٠﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧١﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧٢﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧٣﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧٤﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧٥﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧٦﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧٧﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧٨﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٧٩﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨٠﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨١﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨٢﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨٣﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨٤﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨٥﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨٦﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨٧﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨٨﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٨٩﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩٠﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩١﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩٢﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩٣﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩٤﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩٥﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩٦﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩٧﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩٨﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿٩٩﴾ ﴿وَلَا يَنْبَغِي وَأَعْنَابًا﴾ ﴿١٠٠﴾

punishment is in accordance with their wicked deeds, which they were doing in this life. Mujahid, Qatadah, and others have said this.^[1] Then Allah said,

﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا﴾

﴿For verily, they used not to look for a reckoning.﴾ (V.78:27) meaning, they did not believe that there would be an abode in which they would be taken to account.

﴿وَكَذَّبُوا بِآيَاتِنَا كِذَابًا﴾

﴿But they denied Our Ayat Kidhdhabā.﴾ meaning, they used to deny the evidences of Allah and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

﴿كِذَابًا﴾

﴿Kidhdhabā﴾ it means rejection, and it is considered a verbal noun that does not come from a verb. Allah said:

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا﴾

﴿And all things We have recorded in a Book.﴾

meaning, 'surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allah then says,

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا﴾

﴿So taste you. No increase shall We give you, except in torment.﴾

This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatadah

[1] At-Tabari 24:167.

Allāh said,

﴿إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَهِ﴾

﴿You are only a warner for those who fear it,﴾ meaning, 'I sent you to warn mankind and caution them to beware of the torment and punishment of Allāh. So whoever fears Allāh, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allāh then says,

﴿كَأَنَّهُمْ يَوْمَ رَوَّهَا لَوْ بَلَّيُوا إِلَّا عِشِيَّةً أَوْ صُحْحًا﴾

﴿The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning.﴾ meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldly life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Aḍ-Ḍaḥḥāk from Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا:

﴿كَأَنَّهُمْ يَوْمَ رَوَّهَا لَوْ بَلَّيُوا إِلَّا عِشِيَّةً أَوْ صُحْحًا﴾

﴿The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning.﴾
"As for 'Ashiyyah, it is the time between noon until the setting of the sun.

﴿أَوْ صُحْحًا﴾

﴿Or its (Duhā) morning﴾ what is between sunrise and midday (noon)."^[1] Qatādah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter."

This is the end of the Tafsīr of Sūrat An-Nāzi'āt. And to Allāh belongs all praise and thanks.

The Tafsīr of Sūrah 'Abasa (Chapter - 80)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ وَمَا يُدْرِيكَ لَعَلَّه يُزَكَّى ۚ أَوْ يَذْكُرُ فَنَنْفَعَهُ الْذِكْرَى ۚ أَمَّا مَنْ أَسْتَفْتَى ۚ فَأَنْتَ لَهُ تَصَدَّى ۚ وَمَا عَلَيْكَ أَلَّا يَرْكَبَ ۚ وَآمَأَنَّ مِنْ جَاءَهُ يَسْعَى ۚ وَهُوَ يَخْشَى ۚ فَأَنْتَ عَنْهُ لِلْهِ ۚ كَلَّا إِنَّمَا تَذْكُرُ ۚ فَمَنْ شَاءَ ذَكَرْ ۚ فِي صُحُفٍ مُكَرَّمَةٍ ۚ مَرْفُوعَةٍ مُطَهَّرَةٍ ۚ بِأَيْدِي سَفَرَةٍ ۚ وَبِأَيْدِي سَفَرَةٍ ۚ كِرَامٍ بَرَرَةٍ ۚ قُلْ لِلنَّاسِ مَا أَكْفَرَهُ ۚ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ مِنْ نَفْثَةٍ خَلَقَهُ فَقَدَرَهُ ۚ ثُمَّ أَلْسَلَهُ يَسْرَهُ ۚ ثُمَّ أَمَّا نَفَقَاتُهُ ۚ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ۚ كَلَّا لَمَّا يَقِضْ مَا أَمَرَهُ ۚ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۚ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۚ فَأَنْبَتْنَا فِيهَا حَبًّا ۚ وَعَبَأَ وَصَبًّا ۚ وَزَيْتُونًا وَنَخْلًا ۚ وَحَدَائِقَ غُلْبًا ۚ وَفَيْكَةً وَآبًا ۚ مَتَاعًا لَكُمْ ۚ وَلَا تَعْلَمُكُمْ ۚ فَإِذَا جَاءَتِ الصَّاعِقَةُ ۚ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ وَأُمِّهِ وَأَبِيهِ ۚ وَصَدِيقِهِ ۚ وَبَنِيهِ ۚ لِكُلِّ امْرِئٍ مِمَّنْهُمُ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۚ وَوَجْهُهُ يَوْمَئِذٍ مُسْفَرٌ ۚ صَاحِبُكُمْ مُنْشَبِرٌ ۚ وَوَجْهُهُ يَوْمَئِذٍ عَلِيَّا ۚ غَيْرُهُ ۚ تَرْهَقُهَا قَتَرٌ ۚ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ ۚ

﴿عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ وَمَا يُدْرِيكَ لَعَلَّه يُزَكَّى ۚ أَوْ يَذْكُرُ فَنَنْفَعَهُ الْذِكْرَى ۚ أَمَّا مَنْ أَسْتَفْتَى ۚ فَأَنْتَ لَهُ تَصَدَّى ۚ وَمَا عَلَيْكَ أَلَّا يَرْكَبَ ۚ وَآمَأَنَّ مِنْ جَاءَهُ يَسْعَى ۚ وَهُوَ يَخْشَى ۚ فَأَنْتَ عَنْهُ لِلْهِ ۚ كَلَّا إِنَّمَا تَذْكُرُ ۚ فَمَنْ شَاءَ ذَكَرْ ۚ فِي صُحُفٍ مُكَرَّمَةٍ ۚ مَرْفُوعَةٍ مُطَهَّرَةٍ ۚ بِأَيْدِي سَفَرَةٍ ۚ وَبِأَيْدِي سَفَرَةٍ ۚ كِرَامٍ بَرَرَةٍ ۚ﴾

1. He frowned and turned away.
2. Because there came to him the blind man.
3. And how can you know that he might become pure?
4. Or he might receive admonition, and the admonition might profit him?
5. As for him who thinks himself self-sufficient,
6. To him you attend;
7. What does it matter to you if he will not become pure?

8. But as for him who came to you running,
9. And is afraid.
10. Of him you are neglectful and divert your attention to another.
11. Nay; indeed it is an admonition.
12. So, whoever wills, let him pay attention to Him (it).
13. In Records held in honor,
14. Exalted, purified.
15. In the hands of ambassadors (Safarah),
16. Honorable and obedient.

[1] Ad-Durr Al-Manthūr 8:413.